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INTERNATIONAL BIBLE STUDY.

November 20th 1881.—*Exodus* XVI. 1-8.

On the 15th day of the second month, the congregation of the children of Israel reached a desert tract of country called Sen or Seen, between Elim and Sinai. They had been just a month on the way; or rather, that period of time had elapsed since the Exodus. That was their honey-moon; but even the honey-moon does not always pass without a disagreement, and the Israelites had quarreled with God at Elim. The lesson taught at Elim is a most important one, and if they had properly learnt it, their conduct in the remainder of their wilderness life would have been much more creditable. At Elim occurred the first serious privation, that of drinkable water. When Jehovah brought them out of the land of bondage, he bound himself by his own perfections to supply them with all that they really needed, until he should have brought them to the promised land. When therefore at Elim they found themselves without good water, one of the essential conditions of life, the simplest faculty of induction, the least measure of that confidence which even an earthly Commander might have expected, would have led them to see in this privation an opportunity of obtaining a fresh display of God's interest in them. But instead of seeking it in the appointed way, that of petitioning, they resorted to complaint. The wells of Marah might be bitter; but their Leader had the power of removing the bitterness; a tree cast in by his direction changed the character of the wells and the people had excellent water to drink. Thus it was shown them that it mattered not in the least what disadvantages or privations or dangers or difficulties might confront them in the wilderness life, there was One with them that had the power and the good will to alter the circumstances of the case completely, and supply them with whatever might seem to be lacking. O if they had carefully noted this simple fact, how much of sorrow and humiliation might have been spared them in years to come. What shall we think of the stupidity that blinds men to the fact that God, as the Hearer of prayer, undertakes to make up to his people the hardships and privations imposed by his bare providence? After 6000 years, men are still so blinded as to think the way of murmuring and angry criticism the better way.

The Israelites renewed their murmurs, ostensibly against Moses and Aaron, the under shepherds, but really against God, when they reached the barren-strip of country where there was no fodder for their cattle, and no grain for themselves. The alienation of man's heart from God, disposes him to listen to any slanderous suggestion by which the infelicity of his circumstances is attributed to a lack of kindness and consideration on the part of God. The thought got possession of the Israelites that they had been brought out of *Egpyt* to perish here in this desert-trap in which they had allowed themselves to be entangled. We may imagine some among them, saying, You have allowed yourselves, in the simplicity of your hearts, to be led by this Moses into a region where it is impossible for a multitude like yours to be sustained. Is this man competent to guide us? Even a child would not have made such a mistake as this. While we were in Egypt they talked to us about a country flowing with milk and honey; this does not look like it! Egypt may have had its trials, but at least we had always something to eat there; we had flesh there and abundance of bread, whereas here starvation stares us in the face. It would have been well to have kept our songs of triumph and of praise, to a later period.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no? "On the 6th day, they shall prepare that which they bring in; and it shall be twice as much as they gather daily." 4, 5. When God brought them out from Egyptian bondage, he proposed to be their God and Master and make it plain to them that they could confidently rely upon him for every thing truly necessary or salutary. So he is not now hindered by the murmurs of some, from carrying out his beneficent designs towards them. The barrenness of the wilderness shall only furnish him with new opportunities for the display of his Fatherly kindness. The riches of heaven shall come down upon them in the wilderness and they shall be better off than the inhabitants of the best-watered land, simply because God is their God. But they must be educated in faith, by means of the Sabbath; and it would not be easy to think of any more appropriate way of doing this than by requiring them every Saturday to gather enough for two days.

"In the morning ye shall see the glory of the Lord." The glory of the Lord is in the display of his power to meet all demands that may be made upon him by his people in their wilderness wanderings. Under this dispensation, exceeding great and precious promises are with the believer, and the glory of the Lord is in the fulfilment of them. "My people shall be satisfied with my goodness," says the Lord. How is it with you, believer? Are you so believing as that the glory of God is revealed in flooding your soul with his purifying and strengthening love? Like Abraham, your father in faith be strong in faith, giving glory to God, even a glorious opportunity of showing the length, breadth, depth and height of his exceeding kindness towards you.

Grace, like flower seed, needs to be sown in spring. The first fifteen years of life, and often the first six, decide the eternal destiny.

WEEKLY REVIEW.

—We wrote from Ahmednuggur, in our last week's issue, telling of the interesting gathering there in connection with the Jubilee of the Am. Marathi Mission. We left there on Monday, Oct. 31st, deeply grateful to God for what our eyes had seen of the work of the Lord in this field, and for sweet Christian communion with the missionary families and with the Native brethren. Dr. Fairbank is the senior missionary of the presidency, 35 years having elapsed since he arrived in Bombay. Three of the missionaries are the sons of former missionaries, and another is expected shortly from America—the son of the Rev. Mr. Abbott. Three of the wives also are daughters of former missionaries. From Ahmednuggur we proceeded to Bangalore, to attend the Annual meeting of the South India Conference of the M. E. church. In the train at Nuggur we had the pleasure of finding the Rev. D. Osborne on his way from Allahabad to attend the same Conference and in the train at Dhond, found a dozen other brethren on the same errand; others joined near Shahabad, so that we were a company of about twenty during the remainder of the journey. At Arconum where we had to wait some hours for the train to Jollarpett, we had a prayer-meeting in the dining-room of the station; others were held in the train, and the songs of Zion were often heard as we approached or left the successive stations. We are told that when 'the tribes of the Lord' went up of old 'to give thanks to the name of the Lord,' they sang the psalms of David as they wended their way on foot. How marvellously different the providential arrangements of the present day, enabling some of our number to come a distance of 1500 miles and more in a few days. We travelled third class, but on the whole very comfortably, thanks to the recent introduction of a compartment for Europeans on the G. I. P. R. Between Jollarpett and Bangalore we had rain, and this called our attention to the unprotected state of the carriages on these Southren lines, allowing the rain or sunshine to enter according to its own sweet will. We were doubly welcomed at Bangalore, Wednesday night, because we had brought the rain with us, much anxiety having been felt because of the continued drouth. At Bangalore the members of Conference were most hospitably entertained, the Wesleyan missionaries, among others, freely throwing open their doors to them and displaying the utmost cordiality and good-will. On Thursday, Nov. 3, Conference came together in the Richmond Town church elected Mr. Bowen president and proceeded to business. Including probationers, 30 members were present. On Saturday, evening, on the invitation of the Wesleyan brethren, the members of the Conference were entertained by the English brethren and sisters at tea, and the occasion proved to be one of much

social enjoyment and spiritual refreshment. Mr. Hudson, chairman of the Wesleyan Mission in Mysore, gave an admirable address of welcome, referring to the Æcumenical Conference recently held in London, when twenty-seven divisions of Methodists met to show their essential oneness, only two of which were here represented. The floodgates once opened, the stream of—eloquence, shall we say?—of sympathetic utterance flowed forth for an hour or more. English, Welsh, Irish, Canadian, American and Indian Methodism found some to speak for its various nationalities, and congratulate one another upon the privilege of labouring unitedly for the amelioration of India. Bangalore is a charming place, with a delightful climate. It spreads over an area sufficient to accommodate a population as large as that of Bombay, though the actual population is scarce a quarter of that. Every body has elbow-room; every bungalow has its ample compound, with groves or gardens or lawns. The streets are broad and numerous and well-looked after. The style of building is most tasteful, classical rather than grotesque, (more than can be said of our Western capital,—but comparisons are odious. Many handsome mosques are noticeable as one traverses the city. There is apparently no lack of churches, some of them large. There are five Wesleyan missionaries, three belonging to the London Missionary Society, one Baptist, one Lutheran, three Methodist Episcopal, altogether about as many missionaries as we have in Bombay. The writer, on Sunday morning had the pleasure of addressing the Tamil congregation ministered to by the Rev. Mr. Symonds, (Wesleyan) the Rev. Mr. Peters kindly interpreting. There appeared to be more than a hundred present. We could not but remark the excellence of the singing. The principal vernacular here is Canarese, and we have yet to see the Christians gathered from this portion of the population. There is a large Anglo-vernacular school (Wesleyan) under the direction of the Rev. Mr. Vanes.

—Being immersed in the business of the Conference we can do little more for the readers of the *Guardian* just now than to jot down, in stray moments, notices of what comes under our eye as we go to and fro in this highly-favoured place. We could not but say to a friend yesterday, what we might say of many other places in India, this would be an elysium if man's heart were only right. There is a noble vegetation here; grand old trees stand thickly every where like Anakim, and seem to say, "the place is ours; we stand here as the sentinels of God, looking down with sublime indifference upon the ants that build their houses of clay at our feet and upon the men that creep about from house to house." There is a monument here in memory of the men who fell in defence of this place in the last century, and there are patriarchal trees that are said to have been planted in the days of Tippoo, speaking to us of an India as different from the India that now is as the scenes of fiction are from those of fact, and which may perhaps live to see an India still more diverse from that which is. When the thoughts of God have got possession of the hearts of men, there will be new heavens and a new earth, and the song of the seraphim shall be heard in every place, 'The whole earth is full of his glory.' May the great Head of the Church hasten the long expected day. It shall be when his people hasten unto the day of the Lord. But the strategy of the Prince of this world is to engage the thoughts and affections of the under-shepherds with the things of this world, and persuade them that it is enough if the thoughts of God and those of man touch at certain points. But let God be true though every man a liar. As the rain cometh down and the snow from heaven, and watereth the earth and maketh it to bring forth seed for the sower and bread for the eater, so shall the word of God be; it shall not return to him void; it shall accomplish that metamorphosis of universal things which the old Hebrew prophets so rapturously foretold. God in the beginning said, Let there be light, and there was light; but the great redemptive word for which the whole creation groaneth and travaileth in pain together until now, is committed to the sons of God and is slumbering in the hearts of those who know not its divine potency. "To him that overcometh and keepeth my works unto the end, will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in shivers; *even as I received of my Father.*" Rev. ii. 26, 27 and Ps. ii.—The building known as Government Offices, in architecture, disposition and *entourage* would have delighted the eye of an ancient Greek. There is a public garden here that altogether eclipses any thing in Bombay (though we confess it is seven years since we visited Victoria gardens;) we regretted that a necessarily hurried visit left us no time to become acquainted with the stately or graceful trees and gorgeous flowers that here meet the eye; among others, the Silver Oak is one not easily forgotten. There are some noble beasts of prey here; the king of the forest roared in his cage after a fashion that seemed to say that he very little appreciated the relations in which he stood to the dominant race. Like other fallen monarchs, he has such comfort as may be derived from a goodly pension; like them too, he is slow to learn the lessons of adversity.—The members of the S. I. Conference were last evening, (Monday) privileged to attend the monthly meeting of the Bangalore Missionary Conference. It was partly social, partly devotional and partly reportative, (if we may coin a word). Besides the brethren of the Wesleyan Mission, Hudson, Symonds, Vanes, Eslick, Picken and Roberts, those of the London Mission were present, Mr. Rice and his son, besides several Native ministers. The ladies of the Mission and some other friends were present. The venerable Baptist missionary, Mr. Marsden, now 80 years of age, was not able to be present. Brethren from Calcutta, Bombay, Allahabad and Rangoon gave some account of the Lord's work in those places. The Conference was received by Mr. Lee in the vestry of the Memorial Church, St. John's Hill. We should not omit to speak of the visit paid to the Wesleyan High School under the direction of Mr. Vanes. There are close upon 450 scholars in attendance upon this institution, mostly taught through the medium of English, with a class of about 70 candidates for matriculation. They are accommodated in a handsome and suitable building, and it seemed to the visitors that nothing could be better than the disposition of classes and the arrangements generally. Some of our party addressed the students who listened apparently with much interest. The school is highly favoured in having an accomplished scholar and earnest missionary at the head of it.

—Among our selections is an article headed. "Are we not unprofitable servants?" It is, as stated, dangerous and deceptive to be satisfied with the thought that eternity alone will reveal the good done in our service for the Master. In some cases of pioneer work, and sowing the seed, we can only labour in faith, hoping and believing that either in time or in eternity the good done will be made manifest. But the writer is referring to the visible gain in church membership in our home churches. A church that is not aggressive and gains nothing from the ranks of sin and ungodliness—has no tangible results—may well doubt its vitality and seek a fresh baptism of life and power from above. But we must remember that visible gain in regard of increase of church membership does not necessarily carry with it an increase of spiritual life and power. In churches in London or New York, popular preachers may have overflowing congregations and pews let at high prices, and have long rolls of church membership. Let preachers come into these churches in the spirit of John the Baptist and denounce the sins of the people, expose their hypocrisies, and preach repentance, and urge the people vehemently to flee from the wrath to come, and there will speedily be a remarkable falling off, in the attendance, and a visible loss, instead of visible gain. Let us say that these churches would in this way lose one half their large church membership. But if the remaining half catch a portion of the spirit of the preacher, and are led to consecrate themselves to God as the redeemed servants of Christ, we can readily see that the apparent loss in church membership really means a highly prosperous spiritually minded people whom God will own and bless. Visible loss here is real gain. Let us now suppose churches the members of which, more or less, realize their vital union with Christ, and have tokens of God's presence among them. Some new members are added to the churches: but their consecration is not thorough: something is kept back: some sins not confessed or fully repented of: restitution not made where it should have been. The consequence is that tokens of God's presence are no longer given. Little roots of bitterness spring up here and there; some little evil speaking and equally evil hearing, indulged in; then estrangement: the Holy Spirit of God is greived. Visible gain in church membership here is real loss. So that while some may be rejoicing in the additions made to the church, and publish in their annual statements the numerical increase of members; others may, without knowing the real cause, have to mourn that their church is shorn of its strength. It appears strong in numbers, but is weak in all that constitutes it a church of the living God. When members of churches have increased in vital godliness, and in consecration to Christ's service; when they increase by adding to their faith, virtue; and to virtue, godliness,—&c. and bring forth the fruits of the Spirit-love, joy, peace, &c. then the Lord will be graciously pleased to add to their number such as shall be saved with an everlasting salvation. G.

—We are much pleased with the following, said to have been written, more than ten years ago, by Mrs. Garfield to her husband;

"Here I am compelled by an inevitable

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necessity to make our bread this Summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seemed like an inspiration, snd the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before; and this truth, old as creation, seems just now to have become fully mine—that I need not be the shrinking slave of toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that may be you will laugh at me for having lived so long without my crown, but I am too glad to have found it at all to be entirely disconcerted even by your merriment. Now, I wonder if right here does not lie the 'terrible wrong,' or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them and shirks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him grand and regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it."

—Some of the letters at one end of the alphabet have been at war—in the columns of a daily contemporary—with letters at the other end of it. A. B C. has been striking furiously at W. W. (double U.) is a rather strong letter, but to make itself stronger it doubled itself and stood boldly to the front as W. W. Some of the blows struck were so heavy, or at least, so long that the blow from one side alone occupied nearly three mortal columns of our contemporary's large sheet. The warriors, on seeing what tremendous blows each of them had struck, have stood aghast at the contemplation of them. We should have mentioned that this battle arose, out of a battle fought in the same paper between Nemesis and Father Daling. We are happy to be able to announce that the battle, waged for many days and weeks, between A. B. C. and W. W. has ceased; but unfortunately it is not a treaty of peace, as should be between members of the same family, but a good bye and final farewell to each other. G.

—Our readers will be interested in the summary in the our epitome of this week, (Thursday's) of a meeting which took place in the London Mansion House, on the day the mail left, in support of the movement for the suppression of the opium trade. The Lord Mayor is using his powerful influence in a right direction. Cardinal Manning's remarks are note-worthy. Public opinion is being properly formed on the question of the China opium trade. G.

—We should have acknowledged last week the receipt of the G. I. P. R. Coy's. monthly Guide, for November. Price only one anna.

Christians hold in abhorence that view of divine grace which would lead men to think that by continuing in sin the abounding grace of God would be more manifest in pardoning them. But though all abhor that horrible perversion of God's pardoning love and mercy, yet many appear to be unconsciously acting upon it. They are never able to rise above some form of temptation—some easily besetting sin, they conform in some things to worldly customs; yield to some form of selfishness, or covetousness; are sometimes angry, resentful and unforgiving. In the workings of God's spirit upon their conscience, they are brought under conviction and get a glimpse of the true character of this kind of life and conduct. They then confess before God their sins and failures, and throw themselves again upon the mercy of God in Christ Jesus.

After a time (a very short time in some cases) they will yield again to some form of temptation, allow themselves in some worldly conformity, some little selfishness or covetousness, anger or strife: will again confess their sins and failures before God; will once more throw themselves upon the mercy of God in Christ, will again seek pardon and peace in the atoning cleansing blood of Christ. And so on, the same round of failure, sin, confession, mercy and pardon—sin, confession, mercy and parndon. Now if this be not continuing in sin that grace may abound it is something exceedingly like it. It is an utter abuse of the glorious doctrine of the forgiveness of sin through the pardoning love of God in Christ. We would not say one word to discourage any one honestly striving against sin. But we are bound to to say that this kind of experience shows an entire misapprehension of the glorious Gospel of Christ, which is glad tidings of great joy, deliverance, salvation, joy and peace in the Holy Ghost. A man with an experience such as we have described could not be said to be saved at all. What is he saved from? What hope can he have of salvation hereafter if he is not saved now? If Christ cannot save him now how can he save him hereafter? And besides this a false impression is made on the minds of worldly people by this kind of life. It is a demonstration to them of the futility of religion; they will have none of it. Jesus said on a memorable occasion "I am no more in the world but these are in the world" that is—I am no more in the world, but I leave behind me a people in whom my life and character, and my works are to be reproduced and my power to save and to keep pure and holy all who trust in me will be demonstrated to the world. But instead of the life of Christ being reproduced, what does the world see but weakness and failure. Oh that these weak Christians would but realize the meaning of the name of Jesus. "Thou shalt call his name Jesus because he shall save his people from their sins," and realize that they are to be dead to sin, and rise to newness of life, and have a new song of deliverance and complete redemption in Christ. G.

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SATURDAY, NOVEMBER 12, 1881.

WILT THOU BE MADE WHOLE?

"With thou be made whole? "This question was addressed to one who was miserably crippled, by one who had the power to make him whole. The poor man was a great physical sufferer and had been so for a long term of years; but he who addressed the question to him gave evidence of his power to restore, and enabled him to return sound and whole to his house. But the physical miracles wrought by Christ were only a type and promise of the greater moral miracles that he is ever ready to perform on behalf of those who believe in his ability and willingness. He came to destroy the works of the devil; to redeem man from sin; to create him anew and say unto him, Sin shall have no more dominion over you, for ye are not under the law, but under grace. They who believe on the Lord Jesus Christ are predestined to be conformed to the image of God's dear Son. The question, wilt thou be made whole? comes to every one to whom the Gospel comes. For what is redemption but just making whole recoverings, making us what God would have us to be? Apart from Christ there is no wholeness in man. Man needs to be recreated, made over again, born again, for sin had deprived him of the power of self-rectification. If man could purify and restore his own nature, it would not be necessary that God should take him in hand. The fact that this is necessary, shows that nothing else will suffice. The fact that the Gospel must be preached to every creature, shows that all have sinned and come short of the glory of God. We can appeal to every man's conscience. Will any man deny that he has elements within him that war against the soul? Will any man deny that he has made many mistakes with regard to what is right and what is wrong? Will any man deny that he has at times become aware of the existence within him of unbelief, or envy, or jealousy, or wrath, or covetousness, or uncharitableness, or vanity? Can any man deny the presence and authority of selfishness within him? either one of these evil qualites vitiates the whole machinery of life. The various restraints under which men are placed, hinder them from giving way entirely to these wrong desires and emotions, but every man is conscious that his nature is seriously damaged, that there is contrariety within, in opposition to the law of God. The presence of so many others around us quite as bad as ourselves, makes us less ashamed and less conscious than we would otherwise be of this damaged condition of our nature. But who will not confess that as he is by nature, he is unfit to be taken to the abode of the holy and the blest? If we take the case of some who have been signally favoured by nature, highly endowed and in many respects fitted to show humanity at its best estate, and note how the taint of sin has served to vitiate their life it may impress us more deeply with the fact. Many have noted with surprise and bewilderment the undisguised failings and transgressions of those who are presented to us in Scripture as the objects of God's favour and the subjects of his grace, not considering that the Bible is to us equally a revelation of God and of man, and that no more effectual way of exhibiting the ruin wrought by sin could be found than by a faithful account of the tenacity with which sin holds its ground in those who have been signally favoured by God. When the motives and influences brought to bear to make man lead a holy life are mightiest, sin shows how profoundly rooted it is in man's nature by the faults and errors into which the individual is betrayed. The portraits of Noah, Abraham, Jacob, Moses, David and so many others eminently favoured of God under the old dispensation, show us at once the corruption of man's nature and the wisdom, condescension and long-suffering of God our Redeemer. They also served to show the servants of God of that dispensation the need of some mightier manifestation of God's redeeming power than was then witnessed, and to awaken and intensify the expectation of the Messianic dispensation. Man cannot understand why so colossal a system of re-

covery should be employed when the damage is (as he thinks) so slight ; nor can he intelligently avail himself of that remedial system, until he has learned the facts of his own moral ruin. 'Thou art the man,' said Nathan to David, and the horrified reader congratulates himself that no such possibilities of evil lurk in *his* heart ; but he cannot rightly read the record until he hears the Spirit of God saying to *him*, Thou, too, art the man ! save as thou art shielded and encompassed by providential favouring influences, the root of evil within thee would have germinated after this same monstrous fashion. Let us take the case of Lord Bacon. His was one of the grandest intellects ever bestowed upon man. He did more than any other man of the last three centuries to determine the course of modern thought and regulate the methods of enquiry and secure that wonderful advance in science that has been witnessed. These remarkable endowments were not accompanied by a spirit of skepticism : on the contrary he received and willingly acknowledged the Scriptures as of God, and was professedly a follower of Christ. His superior abilities were shown at the very beginning of his career and if he had trusted in God, and gone forward in the path that was marked out for him by his circumstances there is little doubt that he would soon without courtly expedients have given such proof of his ability to guide the minds of men that he would have been called to a high position. But he loved the world and greatly desired the favour of the great and sought to advance himself by obsequiousness and courtly ways and those adventitious aids that common men rely upon. He loved money, not so much for its own sake as for the sake of the position it enabled him to occupy. He was fond of large and liberal expenditure. This pursuit of the honour that cometh from man was the rock on which he split. When filling the position of judge, he accepted bribes and was brought to trial on this account. He humbly confessed his guilt, and in the most abject way sued for pardon from Parliament and died under this terrible stigma, at the same time that he left to posterity some of the greatest works ever written. Pope has pronounced him the greatest, wisest, meanest of mankind. What a conjunction ! In him we see how far men are from being whole, how absolute their need of recreating grace.

But in order to understand this matter rightly, we must enquire what it is to be whole, to be a complete man. Now there is but one Being who can adequately declare this, and that is our Creater. Man was made originally in the image of God, and God is love. It is when love is reigning in man, to the exclusion of selfishness, that he is what God designed him to be. The Lord Jesus not merely shows what perfection is but it is his glory that he knows how to make us like unto himself and is engaged in accomplishing this very thing. His blood cleanseth from all sin, in the sense that it justifies the believer and brings him to a reconciled God, shows him what God would have him to be and procures for him the all-subduing, all-healing power of the omnipotent Spirit. Now, it is with us according to our faith. The Gospel means redemption, rectification, transformation, and according to the measure of our faith we lay hold of the power offered to us at the cross and at the Ascension, and are made whole, to the glory of our Redeemer, God. The question of the day is preeminently this : Is Christ a perfect Saviour ? There are many who are offering to save men from this or that evil thing ; is there One who can recreate him in the image of God ? If the Gospel means any thing, it means that Christ undertakes to do this very thing and to do it here and now.

REMINISCENCES. CXLVI.

Diary at sea, 1847.

Sept. 27th. Prayer is promise. Only let me come near to thee indeed, and offer up prayer indeed, and what I ask it shall be done. It is thy glory that thou hearest prayer. Thou could'st better part with thy universe than with thy facility and faithfulness in answering prayer. Lord, let me ever remember this. It is thy glory. It is this that makes thee the only true God. To doubt this is to number thee among the idols. Better believe any thing that the enemies say against thee, than that thou art not the invariable hearer of prayer. I pray then that thy kingdom may come. That this generation may not pass away till thy kingdom be come in every nation under heaven. Awake, O arm of the Lord ; art thou not it that hath cut Rahab ? As thou didst overcome Pharaoh, wilt thou not overcome the prince of this world ? Let this very year witness such displays of thy saving grace as the world hath not yet seen. This very year witness the birth of nations. Raise up many Pauls and Peters and give us Pentecost on Pentecost, till there be no more room to receive. Lord Jesus, I beseech thee be careful what ambassadors and representatives thou dost send to the nations of the earth. Thou can'st not afford to be indifferent in this matter. As well give up the whole business of redemption at once, as a failure, as to dream that this world will be benefited by thy Gospel, so long as the preachers of it are not more after thine own heart. Didst thou spare any pains to prepare thyself for Calvary and glory ? And wilt thou spare any to prepare thy servants for the conversion of the world ? Either sink the missionaries in the sea while on their way, or put on them the whole armour of God. There is something so damning to the world in the piety of thy present officers, O thou Captain of our salvation. Give them all like precious faith with me, and me and them to be strengthened with faith according to thy glorious power.

Does the Saviour intend that I should preach the Gospel ? I see more and more that I am singularly unfit for this. There is some radical defect somewhere in me. I preach that which would interest from the mouth of another, it seems to me, yet I fail to engage their attention. The Lord in mercy show me what to do. A thousand thanks for all thou doest by me. But what is it, O Lord, in comparision with what Satan is doing against us.

Bless them at home, O Lord, and keep them in the hollow of thy hand. Whenever they mention my name in prayer bless them, according to thy promise concerning the cup of cold water. Unite them one to another in thee. Include my brother in this covenant.

29. The works of God are fruitful to my mind and heart. The peculiar blessing of this time is that I am led to apply and use as it were concerning God's works those truths which I have learned from his word in my room at home. To see the mind that was in Christ in all the visible creation. To learn from the sun, moon, stars, waves, wind, more and more of the great Gospel truth, God is love. To think that God could not go the remotest suns and fill them with glory and happiness without sending down from each of these suns a ray of light to tell me that he does not forget me. How far He goes in space without forgetting the least of us. And what is more, that ray of light whispers to me of Calvary, and of the union between God and me there accomplished. The nearest star is 200,000 times the distance of the sun, yet he invites me to accompany him even to the remotest.

The great blessing I now want is love to my neighbour. Such love as Christ bears. How am I to obtain this ? By seeking to learn that great secret that whatever I do in Christ's name I do to Christ. Christ has his way of showing love to me, but this is my way of showing love to him. I must look upon every man as a suffering Christ. The sins of every sinner are the woes of Christ, and whatsoever I do for the sinner I do for the Saviour. I want that mind which will lead me spontaneously and joyfully to every measure that may benefit another. It is impossible to please the Saviour while there is any thing like irksomeness in every duty. For the effort exerted once to do it is to be repeated over and over again. The difficulties will remain about the same, until I come to find my highest enjoyment in labours for the good of others under whatever circumstances. This then is the great point to be conquered. I want to find my highest joy in doing good and my next highest in efforts to do good. It never requires an effort to please myself, and I want to go about these labours in just the spirit and with more than the enjoyment of self-indulgence. If I have love to Christ then here is a foundation for such enjoyment. I have only to cultivate the faith by which the wants of my neighbour will be seen to be the pressing wants of the Lamb of God, wants expressed in agonies and blood. The necessity of adopting such measures implies an awfully depraved heart ; but such a heart is mine and God who knows my heart has provided these means.

NOTICES.

Memorial Church.

It is proposed to build a Church as a memorial of the Rev. J. H. Morrison D. D. who died at Dehra on the 16th of September in the 76th year of his age and the 44th of his Missionary life.

It is deemed fitting that his monument should be erected in Dehra, where he finished his ministry and his life at the same time and that it should be a *Church*, the want of which he deeply felt in his work and for the building of which he appropriated largely of his means a few months before his death.

It is believed that not only his personal friends but many Christians also, of all evangelical denominations both in and out of India would regard it as a privilege to thus perpetuate his memory as the author of the invitation to all Christians throughout the world to spend the first week of each year in united prayer for the outpouring of the Holy Spirit on all flesh. The call for the week of prayer which is now observed throughout the Christian world, was issued by the Lodiana Mission of the American Presbyterian Church in India, but Dr. Morrison originated, wrote and proposed it to the mission for adoption.

Should the amount contributed be more than is necessary for the building of the Church, it is posed to appropriate the balance towards the establishing of a fund for the permanent support of the Dehra Leper Asylum, the inmates of which number 75, and are under the spiritual care of the Mission station to which Dr. Morrison belonged. Should there still be a balance left it will go to the uses of the Mission station at Dehra.

G. G. MacLaren Esq., M. D. Civil Surgeon of the Station and F. R. Boyce Esq., late Examiner of Public Works Accounts, Bengal, have kindly consented to act with the Missionary at the station in accounting for the proper application of the funds that may be contributed.

DAVID HERSON.
American Missionary,
Dehra.

Dehra, Oct. 21, 1881.

At SAIGAON, near Jalna, we have a Mission Station which contains about 150 Native Christians. In a Missionary point of view the place is full of promise, and I have already met with much encouragement. But the present great want of this interesting out-station is a suitable place of worship. We hold our services in the School House, which, besides being unsuitable, is inadequately small for the purpose, as nearly half of the congregation are obliged to remain outside, in the sun, during the services. I purpose, therefore, to build a plain Church, at an estimated cost of ONE THOUSAND RUPEES. The congregation are willing to give according to their ability, but being poor they can give but little.

"I have obtained permission of the Corresponding Committee of the Church Missionary Society to raise funds, and I therefore send forth this appeal to the Friends and Supporters of the Missionary cause to help me with their contributions, for which I shall feel grateful.

RUTTONJI NOWROJI, Missionary,
Church Missionary Society,
Aurangabad,
Deccan.

BAPTIST Church (Bellasis Road, Byculla.) The Rev. A. C. Grieve is expected (D. V.) to preach to-morrow evening at 6 o'clock.

Epitome of News.

SATURDAY, NOVEMBER 5.

—*Times of India*: "Young Men's Christian Association.—The first social gathering of the above Association was held at the Coffee Rooms, Apollo Bunder, last evening, and there was a large number of persons present. The proceedings were opened with a hymn, after which cakes and tea were handed round. Several gentlemen then addressed the meeting, including Mr. Morris, C.E,, who spoke of his experiences at the International Congress of Young Men's Christian Association held in London in August last, at which he was present as delegate from the Bombay branch. He said that at the Congress there were altogether four hundred delegates, eighty being from the United States, while ten were from the Colonies. In an address made by him at one of the meetings of the Congress, he gave a brief history of the Bombay Association, which excited much interest, for it was to be remembered that while the other delegates had all come from Christian lands, he was the only one who was sent from the land of the heathen."

—"It seems that the deaths at Umritsur since the outbreak of the epidemic have amounted to 9,000, or ten times the normal rate for the past few years.

Although there are not now many new cases, the deaths which have never since the outbreak been less than 130 per diem, still stand at about 150. Though a further decrease is hoped for, it is feared that it will be some months before the Umritsur deathrate falls to the normal level, as so many persons, whose constitutions have been undermined by the fever—whose fatal effects would seem in a large measure to be induced by exhaustion to the system—may be expected to die in the next few months. In fact, a sort of pneumatic has already made its appearance, with fatal effect. The Europeans still continue to enjoy fair health."

—A letter in the *Times of India* says: "The law reducing the number of working hours of the mill labourers came into operation some months ago, and is, I believe, causing satisfaction in all quarters. There is yet another class of labourers, stevedore coolies, who have to come from all parts of Bombay—Mazagon, Chowpatty, Colaba, Camattipoora, Dadur, &c.: they have to reach the Prince's Dock, and be ready to start work at 6.o'clock in the morning, the hours of attendance being six to six, and the pay they receive is six annas per head per diem with two meals of a two-pice brown bread each.

It may not be necessary to state the nature of the work required of them, as almost every one knows what a cooly does on board ship. He has to keep a continual strain on his muscles. He has to work below decks where the air has become stagnant from long confinement, and where the effluvia frequently arising from decomposed cargo, through wet or damp, is simply poisonous. He has to work amidst dust and dirt, the perspiration oozing out in streams from every pore, and in consant fear of a "pelt" from the stevedore who is all ablaze with wrath if he should discover the slightest want of activity in them.

Such hours for such labour are murderous; but when to this is added the fact that the men have to work on from 6 p.m., to 6 a. m. Again, when the ships are in a hurry to unload and load, which is not seldom, since it saves them so many days' dock charges, and start again on the next day's toil if other coolies are not available to relieve them, it does not require the aid of imagination to understand their wrongs."

At the present time the stevedores are doing the most paying business in the shipping line. Yet if the men are treated more humanely nobody will grudge them the fortunes they acquire."

MONDAY, NOVEMBER 7.

—The Bombay Government have given a speedy response to the Govt. of India's Resolution on neglected Euro. and Indo. Euro: children in India. It says: The European and Indo-European children of school-going age in the Bombay Presidency, including Sind, are found to number 3,842,* and of these 804 do not attend any school.

The reasons for the non-attenddance of the 804 are as follows:—

144 have obtained employment as apprentices or clerks: they may be put out of consideration, except in connection with night-schools for the continuance of some education; 46 are in ill health; 50 are kept from school by the neglect of their parents; 29 are kept from school by the poverty of their parents; and 535 live at stations where no *suitable* school has been established. Of the 535 last mentioned it is shown that—366 are living in places where there is no suitable school; 53 are below 8 and returned as too young to attend any local school; and 116 are taught at home in preference to being sent to a local school.

The children, therefore, whose case calls for special attention are the 50 kept from school by the neglect of parents, the 29 kept from school by poverty, the 132 at the stations mentioned, and the 234 scattered about at other stations—in all 445 children.

—It is stated that the young Maharaja of Kolhapur is to be removed from Kolhapur to Poona, and placed under the charge of Dr. Joynt, and that the Government of Sir James Fergusson evidently appears disposed to do everything in its power to bring about the recovery of His Highness the Maharaja.

—*Bombay Gazette*: "The new Roman Catholic Church of St. Anne's, situated at Nesbit-lane, Byculla, was opened yesterday (Sunday) for public worship, after it had been duly consecrated by the Right Rev. L. Meurin, D. D., Roman Catholic Bishop of Bombay. This new church which is an excellent specimen of the beautiful architecture designed by the members of the Jesuit Society, stands on the site formerly occupied by the old St. Anne's chapel, which was built in the year 1787. The building was erected at a cost of about Rs. 50,000."

—*New York Evan*: "King Kalakaua of the Sandwhich Islands arrived in this city from London. As he came up the bay he was much impressed by the signs of mourning displayed by the vessels of all nations, and the feeling was enhanced when he viewed our great and sombre city. On reaching his hotel he at once sent telegrams of condolence to Mrs. Garfield and Secretary Blaine. The King is a gentleman of intelligent countenance and pleasing address, and might be taken for an European save for his dark brown complexion."

TUESDAY, NOVEMBER 8.

—*Bombay Gazette*: "An accident which may throw some light on the mysterious foundering of the s.s. Vingorla some twenty months ago happened to the s.s. Nyanza, belonging to H. H. the Sultan of Zanzibar, a short time since. On the 1st September last the Nyanza put out of Bombay harbour, bound for Zanzibar. She left her moorings at twenly minutes to five and at a quarter-past six the engines were slowed down to enable the pilot to leave. Just at that time a steward reported to the chief engineer, Mr. Cameron, that the ship appeared to be making water fast forward, and on going to look for himself, Mr. Cameron, found some six feet of water in the fore store-room, and the water was also flowing freely through the bulkhead into the lower hold. He reported the state of affairs to the captain, got the pumps to work, and set about finding out where the leak was. The water was coming out of the fore spirit-room; and after breaking open the door Mr. Cameron found one of the side ports open. With some difficulty he managed to get the port closed and fastened down, and then the ship was soon pumped dry: but she returned into harbour and overhauled before she proceeded on her voyage. It appeared that during the afternoon, before the vessel started, someone had gone into the store-room and finding the place rather close had opened the port, and forgot to close it again."

—Colonel Gordon, better known as Gordon Pasha, who now commands the Royal Engineers in the island of Mauritius, has gone on a visit to the Seychelles. These islands contain a considerable population of liberated Africans, in whose well being the gallant officer takes much interest.

—The *Bombay Gazette's* special Cor: reporting the Viceroy's tour, evidently thinks the whole thing vanity and vexation of spirit,—"Viceregal progresses in India must after all be rather slow to the people personally concerned in them; most of all to the Viceroy himself, who has to go through the same routine of visiting and being visited day after day, to meet much the same people only in different uniforms, and to use much the same language in public in replying to the addresses of welcome which everywhere greet him. If Viceregal tours have any compensating advantages, I suppose they are to be found in an almost entire cessation from official work, in the pleasure derived from being constantly in motion, and in visiting objects of interest not seen before. There must, however, for all that, be a sameness and monotony about tours very tiresome to those engaged in them, and which the pleasure does not counterbalance. Reflections of this kind were passing through my mind as I stood yesterday morning at the railway station, where the usual stereotyped official reception was being performed over the inevitable red carpet and in the midst of the usual decorations of evergreens and bunting, whilst the sort of curious, gaping, expectant, undemonstrative crowd of natives which one meets everywhere in India, in bright-coloured cottons or in dirty rags, was assembled outside, clinging to railings, or hanging about in groups with that leisurely indifference and in the slowly idle fashion which characterise the movements of all Asiatics on such occasions."

—*Englishman*, on the Moulvi: "The devotees had arranged themselves in about 60 lines in close order, each averaging 350 men (the whole body numbering over 20,000), and covered a tract of the maidan about 5 acres square near the Golf Club ground. The Moulvi, who was dressed in black silk with a choga of the same material of purple over the former, led the service, with the latter garment over his head during prayer. Every one is acquainted with the form of Mussulman worship—the bowing of the head, bending of the body, and the final attitude of prostration; and when these actions

were gone through, the effect was most impressive, line after line as each bent, giving the whole the appearance of a huge receding wave, while, when in the lowliest of postures, nothing was visible but a huge expanse of white, bearing a resemblance to a field of snow. The crowd was most orderly throughout; but when prayer was over a rush was made for the Moulvi, and hundreds of pairs of hands were laid on his clothes, feet, legs, &c., with a view to attaining some of that virtue which it is believed is in this saint's peculiar province to dispense. Hundreds also were there with earthen pots of water to be blown upon with a view to its being imbued with healing and curing properties; but these people were disappointed, as the Moulvi, after having been hemmed in by a dense crowd for an inconvenient period, eventually, and with difficulty, managed to escape from his, so to speak, worshippers, in a gharry."

—The *Madras Mail* has these remarks about Governor's going to the hills: "The pernicious example has been set of making the performance of highly remunerated public duty subordinate to the promotion of bodily comfort; and work in all departments has notoriously been delayed and embarassed by a selfishness that is unworthy of Englishmen, and is a menace to the Empire. The whole thing comes under the description of bad form. It is bad form for a man to accept such a position as Governor of Madras, while conscious that he is already so played out that he cannot hope to live in the plains. Such a man accepts the emolument for doing efficient work, while aware that he is physically inefficient. Such a man therefore accepts office under false pretences, and makes a mere personal convenience of a very responsible and influential appointment."

Wednesday, November 9.

—*Times of India*: "The Municipal Commissioner has given his approval, and the Government their sanction, to the extension of the tramway from Money School, along the Esplanade Market Road, over Carnac Bridge, and along Frere Road to the G. I. P. Railway Goods Station near the Prince's Dock."

—"The Maharajah of Dumraon, who has recently been created a Knight Commander of the Star of India, is suffering from malarious fever. A special train has been kept ready at the railway station to convey him to the holy city of Benares in case any mishap takes place."

—From Dy. Surgeon Genl. Moore's "*Health Resorts for Tropical Invalids*:"—"English people, who do not travel abroad as invalids often do their best when abroad to become so. Their reckless exposure to the fierce rays of the southern sun is proverbial in the remark of the inhabitants of continental cities that only mad-dogs and Englishmen are seen in the streets at midday." They walk, streaming with perspiration, into icy cathedrals, they eat too plentifully, and drink the national Bass or brandy and soda. It is the same with the women. They do those things which they ought not to do, and when they become laid up with fever or dysentery. instead of blaming themselves blame the climate."

—*Lancet*: "Very much of the foul and most insulting things which have been publicly said about Mr. Gladstone of late pass all the bounds of decency. It is a scientific fact that every thought, and in a still greater degree every spoken or written word, creates a physico-mental base for action corresponding to the sentiment conceived or expressed. No man or woman can contemplate or purpose "massacre" without being more or less likely to commit the offence threatened. It is mischievous even to talk such things; and a propaganda of personal animosity, illustrated by specific threats, is not to be viewed with complacency. The ghostly counsellors of those who indulge in this most vicious mode of propagating political opinion and fomenting the agitation which—sometimes—leads to reform would be acting in a manner befitting their cloth and mission if they were to advise a certain measure of restraint. Priests, who profess to have some knowledge of what they are pleased to call "the working of human heart," should know that he who thinks evil does evil, and the way to destroy wickedness is to nib it in the bud."

Thursday, November 10.

—*Bombay Gazette*: "The loss of three lives by mephitic poisoning in Frere-road sewer might easily have been averted by the exercise of ordinary intelligence on the part of those entrusted with the work of cleansing the sewer. Man-holes are placed at intervals of one hundred and fifty feet along the line of the sewer, and although they are covered up with road-metal, they can easily be found from above by measuring or pacing. Instead of getting at them in this way, the men were sent into the sewer to get at them from below. The sewer appears never to have been cleansed since it was made in 1869."

—One of our magistrates is reported to have stated in Court that there were hardly a sufficient number of police constables posted in different parts of the town to prevent assaults and other offences being committed in public streets. He daily observed a number of these policemen stationed on the Queen's Road, Malabar Hill, and such other respectable localities where they were hardly needed.

He might have added that these constables often shew great zeal where it is not required, and are lax where a little zeal would be most useful.

—*Bombay Gazette*: "The death of Dr. McHale, Roman Catholic Archbishop of Tuam, at the age of 90, withdraws from the scene a man who has been a prominent actor in Irish affairs for considerably over half a century. He was at one time as well known by the style and title of "the Lion of the Fold of Judah," conferred upon him by O'Connell, as that agitator himself was known by the epithet of Liberator. He was the last representative of the class of Irish bishops who were Irish rather than Ultramontane—a class steadily eliminated during the last thirty or forty years by secret accord between the court of Rome and successive Whig Governments. The latter distrusted them because they were "National" in their views, and the former because they were Cisalpine rather than Ultamontane in their tendencies, and were proud of the privileges of their local Church, which they upheld with considerable stubbornness against the encroachments of Rome, the papacy sedulously centralising the ecclesiastical affairs of Europe and the world with considerable success—a success which has contributed not a little to the secularisation of Church property in Spain, in Portugal, in Mexico and the South American Republics, and lastly in Italy itself."

—Extracts from the *Times of India*: "The meeting in support of the movement for the suppression of the opium trade, referred to in a recent telegram, took place the day the mail left in the Mansion House. There was a large attendance, including of course many ladies.

"The Lord Mayor, in opening the proceedings, said that our war with China in support of the opium trade was a most unjustifiable war. He fully agreed with Mr. Gladstone that this war was unjust in its origin and was a permanent disgrace to this country.

"The Archbishop of Canterbury, who was very enthusiastically received, moved the first resolution, "That in the opinion of this meeting the opium trade, as now carried on between India and China, is opposed alike to Christian and international morality, and to the commercial interests of this country. That in the opinion of this meeting it is the duty of this country, not only to put an end to the opium trade as now conducted; but to withdraw all encouragement from the growth of the poppy in India, except for strictly medicinal purposes, and to support the Chinese Government in its efforts to suppress the traffic. That in the opinion of this meeting it will be the duty of this country to give such aid to the Government of India as may be found reasonable, in order to lessen the inconvenience resulting to its finances from the adoption of the policy advocated in the previous resolutions." (Carried.)

"The Earl of Shaftesbury, in seconding the motion, said he had raised the question in the House of Commons forty years ago, and at that time he had scarcely a supporter, being looked upon somewhat as a fanatic and certainly as a fool. (Laughter.) Since then public opinion had grown, but the evil had also extended.

"Cardinal Manning, who was also very cordially greeted, moved—"That in the opinion of this meeting, the results of the sale of opium in British Burmah are a disgrace to our Government of India, and demand the most thorough and immediate remedy." He fully agreed with all that had been said as to the disgraceful and demoralising effects of the opium trade. The Emperor Nero wished that the Roman people had but one neck, that he might cut it through in one blow. Cardinal Manning was glad to find that sword was hanging over the opium trade, which he hoped would ere long fall. In support of the resolution, the Cardinal adduced the evidence of several missionaries and other reliable authorities. If this trade was not put down, he feared that a severe chastisement would come upon England, and perhaps sooner than was generally anticipated.

"Mr. Albright (Birmingham) would furnish &3,000 to a fund to carry on the movement, and he hoped that London would be asked to make three times that amount."

—Overland News: The gales of last week extended over the whole of Northern Europe. In Holland, Northern France, and Germany there was a great destruction of property on shore and at sea, and some loss of life.

A Fenian attempt has been made at New York to burn the Cunard steamer *Bokhara*. A supposed attempt to burn the Guion line steamer *Abyssinia* is also reported from New York.

Obituary of the week.—Major A. F. Lindsay. Ben S. C.; Lieut.-Col. H. Cotton Mad. Ret.; Geo. Lyall, late M. P.; Raikes Currie, late M. P.; Lieut.-Gen. W. Clark, late 4th Lt. Drag.: Maj. C..J. A. Deane, Mad. Ret.; J. Lake, J. P. for Kent; and Lady Baines.

Friday, November 11.

—The following notification appears in the *Bombay Government Gazette*:—"His Excellency the Governor in Council is pleased to direct that from and after December 1st 1881, Madras time shall be kept in all offices under the control of Govenment, and shall be held to be the official time for all purposes. His Excellency in Council invites the public to extend the uniformity which this order is designed to secure in public offices by adopting Madras time for general use."

—*Times of India*: "A correspondent informs a Madras paper that so deeply has the counter-current now set in Tinnevelly against the Theosophist leader that the cocoanut planted in the temple yard by him has been plucked up, and the chief promoters of his entrance into the temple have had to pay some Rs. 40 for ceremonies to remove the defilement which orthodox Hindus consider the temple to have contracted by his presence. Colonel Olcott left the next day for Ceylon."

—Deaths last week in Bombay 403, no cases of cholera.

—It appears that in the Bombay Presidency since the 1st Jany. 30,966 were attacked with cholera, of whom nearly one half—14,282—died.

—*Civ. and Mil. Gazette*: "From cholera 2,560 deaths were registered, in the Punjaub in September against 1,649 in the previous month, and 41 in the corresponding month of the past year. There were 34,936 fever cases, against 17,249 and 23,501 in the corresponding periods of the two previous years. The season was perhaps the most deadly within record. In Amritsar the mortality has been positively appalling. At

the September and October rates of mortality the city would have become completely depopulated in about twelve months."

—American paper: "Mr. Talmage has another cross to bear; his salary has been increased from $7,000 to $12,000."

—Guiteau: "Men ought always to pray and those who wish to make special supplications for this murderer are justified in their compassion, for probably no man in America is so utterly outcast from human sympathy. But, brethren, please do your praying for this poor reprobate in your closets without uttering his name aloud. What Guiteau sought and craved was notoriety and has vanity has already been in too large measure gratified. Every time his name is mentioned or printed the base aim of his life is so far advanced."

—"The Russian government has just done what our own has been so often importuned to do; it has appointed a commission to inquire into the extent and effect of liquor consumption in the Empire. The commission consists of very eminent citizens. It is ascertained that most of the drinking done in Russia is done between meals and no claim is set up that the liquor is used for beneficial purposes or that it constitutes a valuable element of food. The men who drink in Russia drink for the purpose of making themselves drunk."

—"The dead require no freedom," says Pastor Schubert in writing of the Reformed and Lutheran Churches in Austria. So lifeless that they do not know that the present legislation in Austria is subversive of the great principles of religious liberty. Rev. H. Schauffler, of Brunn, says, "Missionary work in Turkey is far more free than in Austria."

—France moves. A colportage law has been passed lately allowing any Frenchman to hawk religious books. The cemeteries have been declared national property, hence away goes burial squabbles over Protestant graves, and Protestant soldiers and all Protestant functionaries of government as well as other folk are released from bowing to the Host at great national celebrations."

—Rev. James Baker. M. A. says: "We have in England alone seven societies which have been organized for the express purpose of secularizing the day which God has declared for ever sacred. And these societies are supported, not only by avowed secularists and infidels whose hostility might be expected against all that is holy and divine, but by men eminent in character and position and ability, who mistakenly think that they are thereby manifesting a true sympathy and kindness for the working classes; and even by Christian ministers who hold lax religious views. Many of these misguided unconscious allies of infidelity and irreligion are fascinated by the plausibilities of a shallow, conceited scientism, and of a sentimental humanitarianism which profess to be wiser and kinder in their legislation than the Divine giver and guardian of the Sabbath law himself."

Selections.

THE BREADTH OF THE COMMANDMENT.

Thoughts on Psalms cxix. 96.

BY THE REV. THORNLEY SMITH.

We will now look at the breadth of the commandment. It embraces much, covers a wide space, and stands connected with our whole life. We shall fail to see this, however, if we deal in generalities; so we must enter into at least a few particulars.

The commandment covers our *private life*. Every man has a private life—a life hidden from the eyes of others—a life which no one knows but himself and God. There are, as we well know, secrets in our breasts—secret thoughts, secret emotions, secret purposes and designs which we cherish in our private walks, but which we never reveal to others, and never can. A good man, it is true, will be open, candid and perfectly honest, but even he will be often the subject of emotions which he cannot disclose to his dearest friend. But the law of love covers our inner life, for where do we love but in the very depths of our heart? If we do not love God there, we do not love Him at all. If love does not actuate our thoughts, our emotions, and our principles, it actuates nothing that we do. It is in the secret chambers of our imagery that this law of love must first be observed, or we shall never obey it in our more public life. Hence the Psalmist said, "Who can understand his errors? Cleanse Thou me from secret faults." And again, "Behold, Thou requirest truth in the hidden parts, and in the hidden parts Thou shalt make me to know wisdom." Love is holiness. To love God with our whole heart, and to love our neighbour as ourselves, is true perfection; but it is not an outer garment put on for an occasion, to be displayed before the eyes of men. It is a principle implanted in the inner man by the power of the Holy Ghost.

It covers our *family and social life*. The family compact is the most sacred one on the earth. Of all the unions which exist, that of husband and wife, parents and children, masters and servants under one roof, is the closest we can form. But it is formed by the law of love, and by that law only can it be maintained. Hence, when Moses had uttered the commandment to love God, he said, "And these words.. shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and walkest by the way, and when thou liest down, and when thou risest up," etc. (Deut. vi. 6-9). To observe this command is to secure family order, blessedness, and peace. A family without God, a family that recognizes no spiritual head, a family whose affairs are conducted without any reference to the Divine will, is like a rope of sand; and when its members come to separate, they do so without tears, and perhaps forget one another in a very short time. If you would have bright and cheerful homes, you must set up the family altar, take the sacred Scriptures as the guide of your family life, and let the law of love pervade your daily conversation and deportment, for only by such means will the family relationship be sanctified, and blessed by Heaven.

But the word *social* includes more than family life. It includes the blending of families with families, and the occasional union of friends with friends. But some people are very unsocial. They shut themselves up in their own little circle and seldom, if ever, step beyond it. Yet God did not intend us to be anchorets, for He has given us hearts large enough to embrace the world. There can however, be no social life without love, and the reason why the so-called life of this and other countries is so often marred is just because it is not embued with this great law. Would jealousy, and evil-speaking be so common if this broad commandment were observed? Mark 1 Cor. xiii., in which the Revised New Testament reads *love* rather than charity, and there learn what love is. It suffereth long and is kind, it envieth not, it vaunteth not itself, is not puffed up (vers. 4-7). How beautiful is the social life in which love continually reigns!

The commandment covers *our public life*—commercial, political, scientific, or whatever else it may be. Have God's commandments nothing to do with commerce, with politics, with art and science? None but an Atheist will affirm this. We do not hesitate to say that without love a man cannot be an upright tradesman, an honest merchant, a just magistrate, or a wise legislator. Men must be guided by the law of love in the study of jurisprudence, of medicine, of science, and of art; and equally so must the daily labourer or the mechanic be guided by it, for there is no occupation, however lofty however humble, which this law of love does not embrace. If a high tone of commercial morality pervades the country to-day, it is because men are actuated not by the principle that honesty is the best policy, but by the far nobler one that they are bound to promote one another's highest interest, and that selfishness is despicable and mean. This commandment embraces the life of the physician, of the artist, of the poet, of the author, just as much as it embraces the life of the Christian minister; and the practical recognition of it would elevate and ennoble all men from the monarch on the throne to the meanest subject of the realm.

And this commandment covers *our Church life*. To every Church the oracles of God are committed, and those oarcles enjoin upon it universal love—love to God and Christ, and love to man wherever man is found. "I have somewhat against thee, "said our Lord to one of the Churches of Asia Minor, "because thou hast lost thy first love." Essential to the welfare of a Church is purity of doctrine, and to affirm that dogma is of little importance to Church life, is a decided error. But a Church may be perfectly orthodox, and yet if its members are immoral, if it connives at sin, if it tolerates flagrant transgression of the law of God, it will certainly be visited with the chastisement of Heaven. Nor will beautiful architecture, a splenpid ritual, and eloquent preaching, be substitutes for holiness and love. We emblazon the ten commandments on the walls of many of our churches, and thus we confessedly recognize the breadth of the Divine law. It would be well to write upon them, not the Creed only, and the Lord's Prayer, but also the beatitudes, and especially this one, "Blessed are the pure in heart, for they shall see God." The commandment is exceeding broad. It covers all the life of which we have spoken, and much more; and when we think of this we may well ask, How then shall we be able to keep it? It is not impracticable; but two things are essential to its observance—pardon for the transgressions of the past, and the constant indwelling of the Holy Spirit for the future.

It is impossible for any man to keep the law of God whilst he is under its condemnation. He may wish to do it, he may even try to do it; but he will certainly fail. Unforgiven sin is like a heavy weight that drags the entire man into the dust, and keeps him there, and he can no more soar into the atmosphere of obedience, than the eagle can fly which has lost its wings. And God knows this, and has therefore made provision, in the Gospel of His Son, for an immediate and full remission of sin, on the one condition of its abandonment, and of penitent faith in Christ. The chain of your sins, beloved reader, need no longer bind you, like Prometheus, to the earth. It is broken by the mighty hand of your Deliverer, and you have but to come and Claim the liberty He gives.

And when God—God in Christ—pardons the guilty one, He says to him, "Go, and sin no more," giving him, at the same time, power to resist temptation and to conquer the besetments of his sinful nature. We live under a new economy, an economy of sanctifying grace; and now it is that the law is written, not on tables of stone, but on fleshy tables of the heart. Observe the promise: "This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Heb. x. 16,). Broad, then, as the commandment is, the sanctified believer can observe it, for the Holy Spirit will dwell in him, and the blood of the covenant will purify his nature, and he will be free to serve God, not like the bondservant who is full of fear, but after the manner of a child whose heart is filled with love. For the Christian the commandment is not too broad, nor would he on any account trifle with it or make it less stringent than it is. Like the writer of this psalm, he rejoices in it, and says, "I will never forget Thy precepts, for with them Thou hast quickened me. "How sweet are Thy

words unto my taste: yea sweeter than honey to my mouth." (*Divine Life.*)

LETTER FROM BOSTON.

About dozen years since, a man who lived in a New England town near Boston went with his wife of the far Southwest and found a home in a strange city not far from the Rio Grande. There, about 3,000 miles from his old home, he entered into business and was prospered exceedingly, for God gave him great favor in the eyes of man. He had been thoroughly educated, and taught to fear God and keep his Commandments. He was nominally a Christian, and while he never cast off the fear of God or lost his hope, he "drifted." As he came to have power over men, and saw how many strong characters there were developing in the intensities of frontier life, he began to think again of his Bible. More from a sense of duty than any other motive, perhaps, for he had not yet learned to love the souls of men, he organized a Bible class. We may know this man as Mr. W. He was at once a prosperous merchant, an active politician, a trained thinker and a man of affairs. Now there came to his Bible class, and so under his direct influence, a certain Judge O. This Judge was presiding officer of the Supreme Bench of the State, and eminent as a jurist. He was a bundle of logic and a man of great social influence. But he was an avowed skeptic. He came to the Bible class out of respect to Mr. W., who was held in great esteem by men of all political parties and shades of belief, because of his upright and clean life. This is one part of the story, but there is another chapter.

Three or four times during last August, a man came to speak to me about this Mr. W., who had returned from his wanderings and was dying of a cancer in his old New England home. Time and again as we walked the streets after the services of the Sabbath in Boston, this man, who is a prominent railroad official of the Southwest, said: "You must go and see our friend Mr. W. He has done more for me religiously than any man living. People come to his room to hear him expound the Scripture. There is something marvelous in the spiritual power of the man. I tell you it in just like being in heaven to sit by his bedside and hear him talk. Did you know of the wonderful conversions which have followed his teachings in the Southwestern city? It is miraculous. He is endued indeed with power from on high. You will go and see him, won't you? He says you are coming to see him. Do not fail. He may die any day, though his mind is clear, and stronger than I ever knew it to be before." And so, one day last week, I made the journey to see my dying friend. When I entered the room he was all smiles and joy. He referred to our meeting three years since, almost 3,000 miles from here. In a moment he said: "I want to talk to you about the atonement."

Reaching under his pillow he took out a well-worn Bible and as a tear glistened in his eye for a moment before it fell,' like a crown jewel, on his thin cheek, with great emotion he opened it and said:

"This is my comfort and light. It is about Christ and the atonement."

These words sound tame enough in print, but the deep earnestness of the man, the sweet, tender, touching way in which he said it, the evident presence of some power not of earth, broke me down at once, and I could not keep back the tears. For more than an hour, following his instruction, I turned over the leaves of that precious volume as he, holding in his hands little slips of paper, gave me references which I read. Never from the lips of man have I heard such words as he spoke, commenting on the revelation of Jesus Christ. All this time not a word about himself or his terrible suffering. At last I said: "Tell me about the conversion of Judge O., the skeptic."

"O brother, it was not I that did it; it was this truth of God. When the cancer returned after a surgical operation had seemed to cure it, I knew that I was a doomed man. Then came the struggle. There were my wife and two boys. How *could* I give them up? There was all my work, and who could take charge of it? There was my Bible class and what I was hoping to do for Christ. After all, I found that I was rebellious and never did an old beggar asking for alms cry out as I did to God for help. You know what I needed. God knew. One night, after weary days of sleeplessness, I fell across the table in the dining-room, and there in the darkness, suffering a thousand deaths, I heard a voice as plainly as I ever heard you: "I am the Lord thy God which teacheth thee to profit; which leadeth thee by the way that thou shouldst go." I did not even know that it was in the Scriptures, but I knew it was God's word, and slept for the first time in five days. Then my wife found the words in Isa. xlviii: 12. Then God gave me such peace as I never had before known, and while I lay on my back there in the far-away city these men who had been in my Bible class came, one by one, and kneeling by my bed confessed Christ. God did it. Jesus brought Judge O. at last, and he fell down and confessed his sins. Oh, there is power in the Holy Spirit! Judge O. is teaching my Bible class to day, and writes me two letters every week about the way of life."

The angels hovered very near while he spoke, and I heard the soft rustle of unseen wings. As the dew on the mountains and as the rain on the new-mown grass, fell on us the tender shower of grace. He who walks among the golden candle-sticks stood in the room, and through tear-blinded eyes we saw the streets of gold in the city which hath foundations, whose builder and maker is God.

Robert West.

—(*Advance*).

ARE WE NOT UNPROFITABLE SERVANTS?

BY REV. T. F. CLARK.

What minister called of God to preach can take a survey of his work without sadness, and after considering carefully the spiritual wants of his people forbear exclaiming "I am an unprofitable servant? He sees the sorrowing in need of heavenly sympathy; the young drawn into folly for lack of moral restraint; worldliness making a desperate struggle for admission into the church; and sinners on every side growing hard in sin or dying without hope.

These things awaken painful thoughts in the preacher's mind. But perhaps no single index of success to a servent of Christ is so startling and discouraging as the record of conversions from the ranks of the world.

It may be urged with truth that there are other visible fruits besides conversions and also much that cannot be put in form of statistics. There are indeed other results evident to the servant perhaps but scarcely anything that can be considered equal to the conversion of a soul if that means, as we fully believe, salvation from hell.

We believe it is dangerous and deceptive to console ourselves with the thought that there is much unrevealed good accomplished which will be seen in future years, much that eternity alone will make plain. No doubt there is truth in this which should not be ignored, for we need this hope to comfort and stimulate us in our toil. But should we be content with the absence of such tangible results when God has ordained that they may follow the Gospel message? Yes living, eternal proofs in the form of regenerated lives, confessing, praising tongues and hearts submissive to the requirements of the Church.

It is not so strange that the first missionaries among the heathen must sometimes wait (although not always so) for living proofs and toil on without cheering statistics, sustained alone by the thought of future results. But in a land like ours, where the great principles of the Gospel are so well understood, men need not so much to be taught God's will as to be induced to yield to their convictions. Indeed there is much more of reaping than planting among our adult population.

And in a church like ours a complete submission to the will of God is considered essential to salvation. I mean by this a regenerated nature manifested by a christian life and a willingness to submit to the ordinances of the church which a true christian can hardly refuse. This being true, statistics representing actual progress in this kind of work are not to be despised nor displaced with the plea that seed is being sown or great unrevealed good has been done, because that is uncertain and unsafe as a foundation. If the above position is correct, and we think few will dispute it, then the small visible gain of church membership in many instances should fill us with sadness and alarm and induce us to remove the hindrance.

Take the following as an illustration. Before me lies the Minutes of a large, wealthy conference. I select one district and examine the well arranged numerical statistics. I find during the year there have been 106 persons received into the church from probation, which in the Methodist Church represents the only true gain from the world. During the year 49 persons were expelled, had withdrawn, or in some way were lost to the church; also 53 died; making a decrease of 102 members and a net gain of only 4 in an entire district. Take another view of this case: in this district there are 50 Sunday schools, more than 600 ministers and Sunday-school teachers, with more than 2000 unconverted scholars (not including the infant classes). Then add to these the many thousands of unsaved adults who certainly live in so large an area, and then think of a whole year spent and a visible gain of only 4 converts from this vast army of perishing immortal souls. "How long, O Lord, how long" before the prayer we so often utter, "Thy will be done on earth," shall be answered? Alas, angels alone can compute the time at this rate of gain.

It may be urged that local causes may have "frustrated the grace of God." Let us then take the statistics of an entire conference in the great State of New York. In round numbers it contains nearly 4000 Sunday-school workers and ministers; (we do not include the unconverted teachers who if added would largely increase the number), and the result of their soul winning in twelve months was a little over one thousand souls.

Here we have the sad spectacle of four servants of Christ engaged one year in pulling one poor sinner "out of the fire."

This is the more surprising when we remember the glory and beauty of the message which the pulpit proclaims—hope for the despairing, rest for the weary, pardon for the guilty and eternal life for all who will repent. We should tremble when we think of the eternal dangers which stand thick around the unsaved. When we remember that the church is the earthly hand that lifts men from their lost condition and so few are helped.

Either these statistics are false, which cannot be; or the amount of unrevealed good must be very great, which is unknowable; or we are not only "unprofitable" but "slothful servants," who will tremble when the "Lord comes." Will we not as servants of God, ministers, leaders and teachers, lay these things to heart and do more than ever before to bring men to Jesus?—

Geddes, N. Y., Sept. 22, 1881.

Nor. Chr. Adv.

MR. MOODY ON GOD'S LOVE.

At the usual evening service at Brunswick-place Chapel, Newcastle, on Wednesday last

week, Mr. Moody read from 1 John iv. 1-4, "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." He said: We will certainly overcome the world, if the Spirit of Christ is in us: Christ has conquered and overcome it. If we have not that Spirit the world will overcome us. It is only a question of time. We are not strong enough to cope with the world; and the question for us to consider is, whether sin shall overcome us, or whether we shall join the war with Christ against the world. After reading verses 6 to 10, he proceeded:

There is nothing in the world that men prize so much as they do love. Show me a man that has no one to love him, and no one to care for him, and I will show you a man who is very near suicide. If we could only convince the world that God is love, there would be a great flocking to Him. The old philosopher, Aristotle, said it was against every inclination of nature to love without being loved in return. There is one truth that Satan would like to blot out of this Book—that is, "God is love." For 6000 years he has been striving to convince men that God is not love; that God is angry with the sinner. I fear people quote that wrongly very often. That God is angry with sin is one of the strongest proofs of his love. I have got a boy; suppose that boy goes astray. The angry spirit will alight and steal over me; but it is just because I love him that I am angry with him. If I were not angry I would let him go unheeded. God is not angry with the sinner; it is with sin, which is bringing darkness and woe into our homes and lives. Let us bear that in mind when we think of God.

A great many people think that God is love; that is because of false teaching. Mothers make a mistake in teaching children that God does not love them when they do wrong; but when they do right, then God loves them. I think that is false teaching; it is not taught in Scripture. You do not teach your children that when they do wrong you hate them. No, it does not change your love. If you did, you would change your love a great many times. Because your child is fretful, and goes against your sympathies, you do not throw it out of the window! No; it is your child, and you love it. And because anyone has gone astray is no reason why God should hate him. It is the sin that is hated.

I had a false idea, a long time ago, that Christ loved me, and that God sat on a throne, a great stern Ruler; while Christ always seemed to be acting as Mediator,—and not that God loved me. But when I was a father I learned to understand that exceeding love which could send has Son to die for us. It was far easier for the Son to go than for the Father to sit on the throne and let Him go. God's love is much higher than that of earth. Men measure his love by their own small rule. They should measure it by a far higher rule than earthly love, which may cast off those who offend. Not so with God's love; it is unchangeable, or what hope would there be for us?

Quoting the 13th chapter of John, and the first few verses, he said: Christ knew very well what was about to take place —that one of those who sat at meat with Him should sell Him for thirty pieces of silver; and that one of them—one of the three He loved—would be a traitor to Him. The knowledge that He loved him must make Judas' perdition more terrible, because he betrayed that love and trampled it under his feet. He knew that one of the chosen three who were with Him on the Mount of Transfiguration and in Gethsemane was going to deny Him and swear that he never knew Him,—yet He loved them until the end. It was that love which brought Peter back to his Master, who had always loved him.

I don't care how bad you have been; in spite of all your sins, God loves you still. He does not will your death; He does not want you to perish. Come to Him; He beckons you to Himself, that you may there find rest from a sinful world.

His love is unchangeable. If a man goes down to death, he has got to trample the love of God under his feet. The prophet Isaiah speaks of the strength of a mother's love; and there is nothing on earth stronger. There is one thing that death cannot conquer—that is, a mother's love. The true mother never gives up her child. Nothing equals a mother's love. Her son may have sinned: friends may be against him; but the mother will never leave him. He may be tried, convicted, sentenced to death; she will love him. I knew a case in which a boy went astray and committed a crime. The father's pride was touched; he disowned him at once. The mother begged of him to go down to the gaol and see his boy, but he would not. The boy's brothers would not go. But every time that mother could get the chance, she was there visiting her boy. Although of culture and position, she was not ashamed to be seen in the court and to be known as the mother of that murderer.

I heard of another case in one of the States, where the father, a very wicked man, led his boy into all kinds of sin, until he had made him one of the worst criminals. One day that boy was taken—the father had gone then. He was tried and sentenced to be hanged. His mother begged for his body, but they refused, and buried him in a grave belonging to the Penitentiary. In her dying hour she made a written wish to have her own remains buried beside the grave of her boy. She was not ashamed to be known as his mother.

Love always descends. A mother loves her child more than the child loves the mother. I often told my mother that I loved her as much as she loved me; but she told me that it was not so. I understand the feeling now; I love my children far more than they could love me. God loves us thousands—ay, millions—of times more than we can love Him. The love of God passeth knowledge; man cannot grasp it. When Columbus landed in America, he did not know that he had discovered a vast continent. He knew nothing about its vast rivers, its great lakes and valleys. What did he know about the wealth of minerals hidden in its mountains? So it will take us all our days to discover the love of God; its depths we know nothing about. We will need all eternity to fathom it.

God's love never fails. Jeremiah speaks of "everlasting love." There is testimony enough to that. This Book is full of blessed thoughts about God's love. What more could He do to show his love than He has done? When you see child suffering you feel as if you could gladly take the suffering upon yourself. Think what love God had that He gave up his Son to die. Can anyone doubt it?

Ask me why I love God. You might as well ask why the sun shines. It is because I can't help it. I read in Isaiah xxxviii., "He has taken all my sins, and cast them behind his back." It is the safest place to have your sins. Your sins are covered; no enemy of your soul can find them. *You* cannot bury them,—some neighbour would find them out; there would be a resurrection. But if God casts them behind his back, how secure you are! Once there, I challenge the devil himself to find them; I challenge any individual on earth to find them. Again, we are told that God has put our sins away as far as the east is from the west. I don't know how far that is. Astronomers tell us that the light of some planets has not struck us yet, though it has been travelling towards this globe for ages, and though light travels at 180,000 miles per second—flashes round this world in a minute. God has taken our sins, and cast them into the depths of the sea. I remember a man who thanked God that he had cast them into the sea, and not into the river; for the river might have dried up and his sins have been found again.

God wants you to make this distinction between sin and a sinner. God is at war with sin; but sin will lose. In Rom. v. 8, Paul says, "While we were yet sinners Christ died for us." God loves you while you are in sin. Don't think you have got to get out of sin before you come to God; if you had to do that you could never be saved. It is as easy for Him to save the vilest man who walks the streets of Newcastle, as it is for me to lift up my hand. If Christ is in the heart He will destroy all your sin; that is what He came for. He wants you to believe that He is your Friend, that He comes to help and to save you. "Unto Him who loved us and washed us from our sins." Love comes first. A great many would put it: in Him that washed us and loved us. He loves us just as we are, and now He wants to wash us and make us meet for his country.

You have heard of an incident that happened some time ago in America, and that caused a great sensation—the stealing of Charley Ross. For over eight years his parents have been hunting, high and low. Though they have spent hundreds of thousands of dollars, he has not been found. But supposing Mrs. Ross were sitting here, and she sees in the aisle a little boy—his clothes are ragged, he is barefooted, he is dirty; but that mother looks—love is so keen—she looks, and, lo and behold, she sees her long-lost son. Does she wait until she washes him? No; she takes him to her heart, and then she takes him home and washes him. Christ is waiting with outstretched arms for you. He bids you come. He will give you a warm welcome. He knows all about you—how bad you have been. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "I am not fit to go," you say; but He bids you go. If anyone has any right to find fault, you certainly ought not to.

I remember what took place in this town eight years ago at Ryehill Chapel. I saw a lady in the audience, and after the service she remained. I went to her, and asked her if she would like to become a Christian. She answered very sharply, "No." I said, "Have you any desire that I should talk to you about Christ?" She said, "I don't want to speak to you at all." She was there the next night, and for a whole week. I took for my text the last night, "Behold the Lamb of God, that taketh away the sin of the world." At the close of the service, I said to her, as she approached the room, "Are you of the same mind as you were a week ago?" She said, "No, sir; I want to become a Christian. When you said the second 'behold,' I prayed to God that He would make me a Christian." When I left England, a letter followed me from her husband, saying that she had passed away. She is yonder before the throne. Was it not a good thing she took Jesus Christ first? It is the wisest thing you can do. Won't you make room in that heart for Him? Say, "Lord Jesus, receive me; I take Thee."
—*(The Christian.)*

BOLDNESS.

BY DANIEL STEELE, D.D.

FAITH is an indispensable condition of salvation, and the only way of access to God. Boldness is not a condition of salvation, but it is a glorious Christian privilege. It is not faith, but one of its fair fruits. It is that freedom or frankness in speaking which is an inspiration of unwavering confidence in God. The Greek word is *parrhesia*, speaking all one thinks. The relation of boldness to faith very strongly resembles that of heroism to the moral virtues. While these virtues are commanded, heroism is commended. Every man must be moral; he may be heroic. All must believe; all may be bold toward God and toward men. Boldness toward God is grounded solely on the merit of another, the Lord our Righteousness. Boldness toward men in confessing Christ, is the result of the incoming and abiding of the Holy Spirit as the perpetual Pentecostal gift to perfect faith in Jesus, our glorified Redeemer.

I. God-ward Boldness.

Eph. iii. 12: "In whom (Christ Jesus) we have boldness and access with confidence by the faith of Him," or as the Revision, "through our faith in Him." Here there are three words expressing assurance in different degrees—confidence, faith, and boldness. This cumulation of terms of kindred meaning is akin to the Hebrew method of expressing a superlative by the repetition of a word. It is evident that Paul would incite the Ephesian believers, and all readers of his epistle in every age, to the highest exercise of faith in grasping the largest promises of grace vouchsafed to all who have had access, or introduction, to Christ. The boldness which the most unworthy Christian may have toward God, is like that which the penniless bankrupt has when he approaches the Bank of England with a draft signed by Baron Rothschild. The rejection of his application, with such an endorser, never enters his mind. There is no hesitancy in his action, no nervousness in his step, no timidity in his heart. He boldly lays the paper upon the cashier's counter. Despair of a favourable answer would argue distrust of his beneficent endorser. All unbelief discredits the name of Jesus, in which we are taught to pray to the Father.

Heb. iii. 6, Revision—"Whose (Christ's) house are we, if we hold fast our boldness and the glorying of our hope firm unto the end." If the Israelite had ground for trusting the bearer of the wonder-working rod, though Moses was a mere servant in God's house, the Christian has in Jesus, the Son, a basis on which he may stand with the utmost boldness. If he persists in this attitude of unfaltering trust, he will constitute a part of that great family of God in heaven, the most illustrious member of which is the Son of God, our Elder Brother.

Heb. x. 19—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, . . . let us draw near with a true heart, in full assurance of faith." There is abundant Rabbinical proof that the Hebrew high priest, on the great day of atonement, entered into the Holy of Holies with much trepidation lest he should fail in some part of his important office. He practised his functions during the seven preceding days and was instructed in the law all the foregoing night by the elders of the high court, saying, "My lord high priest! read with thy mouth; perhaps thou hast forgotten or never learnt this point." All these precautions intensified the overwhelming awe with which the devout Jew contemplated the priestly act of appearing before the Shekinah, the symbolized presence of Jehovah. How strange, therefore, must this exhortation to boldness in entering the Holiest seem to the Hebrews to whom this epistle was addressed! But they were Christian Hebrews who had accepted Jesus as both the Lamb of God and the High Priest whom the whole Levitical ritual foreshadowed. Since He has entered once for all into the Holiest by His own blood, He has divested the mercy-seat of its terrors, changing it to the Throne of Grace, to which every true penitent may come with cheerful boldness in the Name that is above every name. Oh that every Christian were clothed with this boldness in approaching unto God to ask for the fulness of the Comforter and Sanctifier!

Heb. iv. 16, Revision—"Let us, therefore, draw near with boldness unto the throne of grace, that we may receive mercy and find grace to help *us* in time of need." Here boldness is commended, in view, not of the redemptive work of the High Priest, but in view of His infinite tenderness and compassion. He is touched with the feeling of our infirmities. Very many Christians who live victorious over sin, *i.e.*, the wilful transgression of the known law of God, are deterred from coming with boldness because they are disheartened by their own involuntary defects, errors failures, and weaknesses. The divine antidote for this discouragement is the sympathy of our glorified Jesus. The Scriptures everywhere make a wide distinction between sins and infirmities. St. Paul several times professed constant victory over sin, and deliverance from the sin-principle in his nature, even calling God to witness (I Thess. ii. 10; 2 Cor. i. 12, Revision; Gal. ii. 20, Revision, American reading). Yet this eminently holy apostle could, in the same epistle, profess entire sanctification and glory in his infirmities (2 Cor. xii. 5, 10). It is certain that he had sufficient good sense to keep his infirmities from weakening his grasp on Christ and destroying his boldness in his approach to the Father in his name. Would that all modern believers were as sensible!

Heb. x. 35, Revision—"Cast not away, therefore, your boldness, which hath great recompense of reward." A false feeling of reserve, a spurious diffidence, inclines many a believer to avoid this very boldness. He imagines that it would cause him "to lift up himself saucily before God," not knowing that the boldness of faith is compatible with the deepest humility and most profound reverence. Since faith is the root of all the Christian virtues, these cannot exist in its absence, and they must be weak and sickly where faith is feeble. Hence the stronger the faith and the greater the boldness, the more radiant the constellation of the graces of the Spirit. We call attention to the fact that the reward is not limited to the future, but is in the present tense, "hath." The great reward of boldness is entire sanctification and endowment for Christian service, together with the joy of the Holy Ghost, which springs up into eternal life. How large a slice of heaven the Church militant might be now enjoying if she would obey the Apostolic prohibition, "Cast not away your boldness."

I John ii. 28, Revision—"And now, *my* little children, abide in Him, that, if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming." Here the believer's boldness is grounded on his abiding in Christ as the branch abideth in the vine.

But here the boldness is strong confidence when approaching God, not for mercy, but for justice. It is surprising that we are taught boldly to draw near to the flaming throne of the divine justice, the judgment seat of Christ. This is the utmost triumph of the believer in Christ, to be able to look with unblanched cheek and steadfast eye into the very face of Justice itself, confident of victory. That very attribute of God which once sternly demanded my punishment for ever, is now so swayed by my faith in the blood of Jesus Christ, that it is brought over to my side, and demands my acquittal.

1 John iv. 17—"Herein is our love made perfect, that we may have boldness in the day of judment, because, as He is, so are we in this world."

Perfect love, love excluding all sin, actual and original, aims at this triumph over justice in the great-day trial. But a new ground of boldness is here developed—perfect similarity to God, not merely in the life to come, but in this world of temptation and sin. Says Dean Alford:—"The sense must be gained by keeping strictly to the tenses and grammatical construction. Wherein is the likeness spoken of to be found? Clearly, not in our trials and persecutions, nor by our being not of the world, as He is not of the world; nor in that we, as sons of adoption through Him, are beloved of God, even as He is beloved; nor in that we live in Love, as He lives in Love, but in that WE ARE RIGHTEOUS AS HE IS RIGHTEOUS." "Because we are absolutely like Christ, becasue we are in Christ Himself, because He lives in us—for without this there cannot be likeness to Him—in a word, because we are in that communion with Christ which we are assured of by our likeness to Him in righteousness, children of God, therefore our love brings with it also full confidence."

1 John v. 14, Revision—"And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us; . . . . and we know that we have the petitions which we have asked of Him."

Boldness is one of the conditions of successful prayer. It rests upon the knowledge of two general truths and one particular fact. The general truths are that prayer for things according to God's will is always heard, and that such prayer is answered as soon as offered in faith. The partcular fact is, that the special things asked for is according to the will of God. If it be for any spiritual blessing it is included in the gift of the Holy Spirit. It is the will of God to bestow Him (Luke xi. 13,) who includes every spiritual blessing. That the special temporal blessing desired is according to the will of God can be known only by the Charism of faith (1 Cor. xii. 9.)

(To be continued.)

Miscellany.

—A Misson Trip to France:

The *Annie*, or Seamen's Bethel ship, has now safely returned from five week's mission work among French Russian, German, English, and other seamen, at Trouville and Honfleur, in France; during that time two meetings have been held every evening in the week, and three on the Lord's Day.

The vessel has been crowded with French in the large cabin, and English and other seamen in the after cabin.

Evidently open doors are to be found in various ports of France for the introduction of the Bible and the preaching of the Gospel. Hundreds of French men, women, and children manifested an eager desire to hear the Word of God. Many Bibles and Testaments were sold, besides many hundreds of Gospels and tracts being freely distributed.

During our visit large number of soldiers were billeted at Honfleur; many of them came on board to a meeting, and to them too were freely given Gospels, &c.: all were most thankfully received.

God's precious Word cannot return to Him void. The visit to France was solicited by Lieut. Henderson, R. N., through the Count and Countess Bobrinsky, who with the Hon. Miss Waldegrave, the Hon. Granville Waldegrave, and others, read the Word, and preached the Gospel of the grace of God.

Much sorrow was shown by the poor French people on the vessel having to leave for home work. The visit to France has been a great blessing to the French, and especially to some of our English seamen. Some of them were unquestionably led to Jesus, and such interest was manifested that a room for mission work at Honfleur has been already secured by the Count and Countess and Miss Waldegrave.

What is wanted for France is a similar vessel to the *Annie*. I would gladly give her up, but she is needed for work at home. Who will start a mission ship for the ports of France? The door is open—the people are willing to hear the Gospel. A vessel would be of immense value. The quays and wharves are really good. There would be no molestation. The officers of the ports have been most obliging.

One interesting feature of the mission was that of singing hymns, &c., on the deck, and gathering crowds on the quays to hear to Gospel.

HENRY COOK

Portsmouth and Gosport Seamen's Mission,
Belle Vue Place, Stoke Road, Gosport.

(*Christian.*)

—Bishop McTyeire at the Ecumenical Conference, said:—"*Mr. President*:—we hear with plasure your words of welcome, and, to be straightforward about it, we accept the hospitality you tender us. [Laughter.] We do not feel altogether like strangers in a strange land. If you are not our fathers you at least live where they lived, and you labor where they labored, and all these places to us feel like home, [Hear, hear.] Those of us, at least, who come from my side of the water do not ap-

proach old England like you and your brethren who go from England would approach America, Many of our best ministers and members came directly from Great Britain; and the rest of us are only about two or three or four generations removed from good old Ireland, Scotland and England. [Laughter.] When the conference of 1770 was held in London, and perhaps in this house, America was put down on your list as a circuit. [Laughter.] You had forty-nine before and we made the even fifty. The year before at Leeds John Wesley said: "Our brethren in America have built a preaching-house and they are in very great need of money and men." So they sent us two good men and they raised £50 and sent it to us as a token of brotherly love; £50 was a great deal in that day, and especially to be raised in a conference of Methodist preachers. [Laughter.] I suppose at compound interest it would by this time amount to a good deal of money; we are not prepared to pay it [Laughter]—but I acknowledge the debt. The year after the conference sent us two more Christians, one of whom made a deeper impression and a greater record of Christian labor than any other man has ever done on the American continent—Francis Asbury. If we were indebted to old England for nothing else but Francis Asbury our debt could never be paid. By the way, sir, like Paul, he wrought at a trade—not at tent-making—but he wrought in iron, and there was a good deal of iron in him. I am told that the very anvil that received his honest strokes is somewhere in this kingdom and if I am in time—I speak first—I should like to get it. I am no relic worshiper but I should like to get hold of that relic and I would like to take it home to one of our theological schools. [Laughter.] I do not know that I could work at it, but I should like to see if it could not hammer out a few more such men as he was."

—In Memoriam. Mr. Macleod Wylie.

A faithful and devoted servant of the Lord has lately passed away to enter into the joy of his Lord; we allude to Mr. Macleod Wylie, who for many years had ministered in the gathering at Weston-super-Mare, where he will indeed be greatly missed.

Mr. Wylie was bred to the law, and, when a young man, settled with Mrs. Wylie at Calcutta, where he practised for some time as a barrister, and afterwards became a judge, During all their residence at Calcutta of many years Mr. and Mrs. Wylie were forward helpers of the Lord's work and of the many missionaries of different nations who laboured at Calcutta, or temporarily visited that city.

Mr. Wylie's health failed so entirely about twenty years ago that he was obliged to surrender his prospects of high employment in India, and to retire from the public service. For several years after this he was unable to bear the English climate, and resided in the south of France. At length he returned with Mrs. Wylie to England, and was led to reside for a time at Uckfield, in Sussex, where the Lord was pleased to bless his ministry to not a few. He afterwards became one of the preachers of the Evangelization Society, but did not long continue this service, and eventually settled at Weston-super-Mare. His ministry in teaching and preaching the Gospel was highly valued: and he was a steadfast upholder of the sound doctrine which he adorned by his holy life, refusing any compromise with the various deadly errors which in the present day have disturbed the minds even of the elect people of God.

Mr. Wylie was the author of a valuable work on Indian Missions, published several years before he quitted India. Since then he has issued a considerable number of essays on Scriptural subjects, and has been a frequent contributor to Christian periodicals. He was always a man of great diligence, and his active mind was in full vigour even under the oppression of illness. His very remarkable powers of application and industry were signally exhibited in the time of the Indian Mutiny, when, in addition to his official labours, he assumed the extremely arduous office of secretary to the Calcutta Relief Committee, and satisfied every competent observer that to no one else even with perfect leisure from other duties could it have been so safely entrusted.

His beloved widow, his fellow-helper in every work of the Lord, is in feeble health; and it is earnestly desired that the Christians who remember her departed husband, or are now made acquainted with his career through this brief notice, will commend her and her children to the care and blessing of the Lord.—(*Christian.*)

TELEGRAPHIC NEWS.

London, November 3rd: The Land League are advising all tenants to apply to the Land Court in order to create a deadlock.—The accounts of the rioting at Belmullet turn out to have been exaggerated.

Paris, 3rd: The Treaty of Commerce between France and Italy has been signed.—It is semi-officially announced that the disputed points in connection with the Commercial Treaty with England will be settled by diplomacy, and that the mutual cordiality existing between the two nations affords grounds for an early and definitive agreement.

London, 4th: The *Times* in its to-day's issue publishes a telegram from Paris, stating that woollens and cottons still constitute the chief difficulty in the settlement of the treaty.

Paris, 4th: M. Ferry has informed the Chamber of Deputies that he defers his resignation, in order to meet the vote of censure on the Tunisian policy of the Government.

Vienna, 4th: The Austrian Government has extended its military service to Bosnia.

London, 5th: The Sub-Land Commission at Belfast has greatly reduced the rents of rack-rented estates.—The homeward Bombay mail of the 20th ultimo arrived at Brindisi yesterday.

Berlin, 5th: The Reichstag is announced to meet on the 17th instant.

Algiers, 5th: The Governor-General of Algiera has resigned his post.

London, 6th: Advices from Canada state that the Marquis of Lorne (Governor-General of Canada) has embarked for England.—Latest advices from New Zealand state that Te Whiti, together with two other chiefs, has been arrested without resistance and conveyed to New Plymouth.

Vienna, 6th: Baron de Kallay has informed the Lower House of the Austro-Hungarian Parliament that the King of Italy took the initiative in visiting Vienna, and that Austria had nothing to ask or nothing to fear from Italy.

London, 7th: The business of the Irish Land Commission is so enormous as to compel the Government to appoint additional Sub-Commissions.

Tunis, 7th: Many of the Tunisian tribes have submitted to the French.

Constantinople, 7th: A draft of the Convention, submitted by the delegates of the Turkish bondholders to the Porte, proposes 1 per cent. interest with a sinking fund of ½ per cent., which is to be doubled when the revenue permits.

London, 8th: Obituary:—The Rev. McHale, Roman Catholic Archbishop of Tuam.

Berlin, 8th: The result of the second ballot shows that Socialist candidates have been elected at Breslau, Mayence, and Greitz.

Vienna, 8th: M. de Kâllay has declared that his recent speech to the Lower House of the Austro-Hungarian Parliament was incorrectly, reported, and that what he really said was that "neither Italy not Austria had anything to ask or fear from one another.—The Bosnian leaders have protested to Mr. Gladstone against Austrian oppression.

London, 9th: Lefroy, who was charged with the murder of Mr. Gold on the London, Brighton, and South Coast Railway, has been found guilty, and sentenced to death.—Obituary:—General Charles James Wright, R.A.

Berlin, 9th: The semi-official *Post* publishes an article stating that Prince Bismarch, disheartened at the turn the elections have taken, wishes to resign the Chancellorship of the Empire, leaving the Government to the Clerical party and the Conservatives.

Constantinople, 9th: The Russian Ambassador here has declared that he will oppose any settlement of the Turkish finances, unless the Russian war indemnity is simultaneously settled.

St. Petersburg, 9th: The Agent of the Governor-General of Turkestan, accompained by a physician, proceeded to Bokhara, on the 24th September, to attend on the Emir, whose illness has become serious.

Alexandria, 9th: The Sanitary Commission which has been sitting here has, by a majority of one, refused to reduce the quarantine on arrivals from Bombay.

Paris, 10th: The Chamber of Deputies yesterday negatived a vote of want of confidence in the Ministry.—The Chambers voted a resolution of M. Gambetta that France should loyally abide by the treaty with the Bey of Tunis.

London, 10th: The *Times* in a leading article to-day announces that it has been decided to appoint Sir Garnet Wolseley Adjutant-General next April. — At the Lord Mayor's annual banquet at Guildhall last night, Mr. Gladstone made a speech, in which he said that he had every confidencethat the people of Ireland would fully utilize the Land Act, an improvement being already visible. The right honourable gentleman said that a reform in Parliamentary Procedure was urgently necessary, and he appealed for the support of all parties in the furtherance of this object. As regards Afghanistan he hoped that country would become strengthened and tranquillized, England carefully and loyally rendering her neighbourly offices.—Earl Granville, who also spoke, said that the agreement between France and England on the Egyptian question was cordial and continuous. His lordship stated that the British Government attached no exaggerated economic importance to the treaty of commerce with France, and although recognizing its political importance, he emphatically declared a reactionary policy to be impossible.

PASSENGERS SAILED.

Per P and O Str *Teheran*, Nov. 10th:

For Southampton.—Miss Knight, Miss Holberton, Mrs Arch and 3 children, Mr A H Wright, Mrs D P Kipton and child, Mr C H Byrne, Mr Thos Lott, Miss Collett, Mrs A Taylor and infant, Miss Ditmas, Miss Bland, Miss and Master Rebslop, Mr Wm Briggs, A Gentleman, Mr J Earl, Mr F W Peterson, Mr W Ogden, Mr T L Seliger, and Mr D Kochs.

For Brindisi.—Col J C and Mrs Godby, Miss Spear, Lt Col G S White, Mrs White, Mrs F Galloway and infant, Lt-Col Wm Campbell, Col H E Whish, Mr Happell, and Dr and Mrs Caff.

For Venice.—Major E H Eyre, Major H J Nuthall, and Mr T W Anderson.

PASSENGERS ARRIVED.

Per P and O Str *Sumatra*, Nov. 9th:

From Gravesend.—Mr and Mrs Oliver, Miss Forbes, Mr and Mrs H L Wright, Mrs Bedford, Mr and Mrs Scott, Mrs A Palmer, Mrs Trevet, Miss McLeod, Miss A Collins, Lieut J M Owen, Lieut Milne, Mrs Prevost, Miss J Sharpe, Mrs Campbell, infant and child, Col and Mrs Nimmo and infant, Messrs J Begbie, F Ryves, W G Stack, and Somerlet.

From Brindisi.—Mr and Mrs R H Wilson, Mrs T Twenty-man and child, Mr and Mrs Fryer, Col and Mrs Butler, Capt H P Okden, Col D Laurie, Col Gordon, Major Barnard, Col Meiklejohn, Major Bedford, Col and Mrs Johnstone and child, Mr and Mrs Manisty, infant and European female servant, Major E Mocken, Mrs H Day, Major Prideaux, Major Creak, Dr Earle, Mrs and Miss Brandreth, Major L Nutt, Major Wiggins, Major Mottet, Major Sartorious, Messrs L Forbes, J W Quinton, H E Sullivan, J P Parsons, A D Fox, Karples, Hebst, W O Clarke, W Winckl, J O Porter, Dubbers, H W Gordon, W F Stutz, T Summons, Breadall, and G H Ford.

From Venice.—Mr and Mrs Pigot, Mr and Mrs Vogel, Dr Arnott, Rev W Jones and Miss Jones, Mrs LeeWarner and infant, Mr and Mrs G B Reid and infant, Mr and Mrs Nugent and child, Sir W Eden, Messers J R Woodruff, Biast, Liebnitz, A Robinson, D Lawlor, and R Findlay.

Domestic Occurrence.

DEATH.

CATLEY—Nov. 6th, Nabob's Bungalow, Mazagon, Percival Hope, the beloved son of George and Marian Catley, aged 7 years and 2 months.

"BOMBAY GUARDIAN."

Subscriptions received from 5th to 12th November 1881.

H. Crisp, 15th March 1882, Rs. 3; J. J. Whittle, 11th November 1881, Re. 1; Major G. W. Oldham, 1st December 1882, Rs. 11-2; J. Lodge, 30th April 1882, Rs. 4-14; General C. Birdwood, 10th August 1882, Rs. 10-14; Hon'ble H. Birdwood, 16th October 1882, Rs. 7-10; S. M. Smylie, 15th January 1883, Rs. 7-8; M. Kelly, 31st December 1881, Re. 1; T. Kenderdine, 9th January 1882, Rs. 3-13; J. C. Stewart, 19th November 1880, Rs. 3.

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TESTIMONIALS.

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Khojah Bazaar, *Bombay*; *7th May*, 1881.

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Rother House School
Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

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T. H. HARRISON, M.C.P.
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Bombay, January, 1879.

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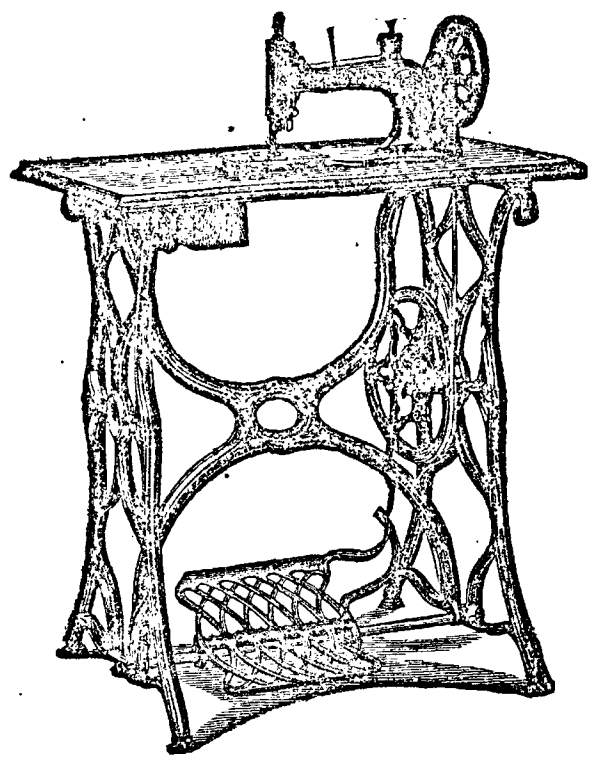

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